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rocky cistern the Nile made its exit, a giant at its birth." The necessity of returning soon to England, or else of waiting another year in that wretched land (because the boats descend from Gondokoro only at one season), prevented a thorough investigation of the surroundings of the lake. A boat-trip, lasting thirteen days, among the hippopotami and crocodiles, brought the travellers near to the northern outlet, and also revealed the entrance of the Victoria Nile, or Somerset River, which was supposed to descend from the other lake. Here it was a problem with Baker whether to descend the main stream or ascend the tributary, but he concluded it would be more instructive to do the latter. Pursuing this stream toward the east, he soon came upon a magnificent waterfall, one hundred and twenty feet in height, to which he gave the name of Murchison. Taking various measurements of altitude and distance, which are exhibited on the map, the homeward route began, and, after new chapters of suffering and disappointment, once more the Gondokoro settlement was reached. Thus terminated the peculiar dangers of this remarkable exploration.

8. — *Observations on the Authenticity of the Gospels.* By a Layman. Boston : Nichols and Noyes. 1867.

THIS interesting little volume of a hundred pages is written by a Swedenborgian, evidently also a lawyer, although it is plain that he is not Professor Parsons, the well-known author of the "Essays." It is the reproduction, with some changes, of an article recently printed in "The New Jerusalem Magazine," — as a review, we believe, of Professor Fisher's "Essays on the Supernatural Origin of Christianity." The author writes with vigor and clearness. After some trenchant criticisms on the ill-judged endeavors of Professor Greenleaf to establish the credit of the Gospels by "the rules of evidence administered in the courts of justice," he presents compactly in outline the historical argument for the authenticity of the Gospels, touches upon the present state of the controversy, and then proceeds to state and illustrate the great Swedenborgian doctrine of "Correspondence," in which he is a full believer.

"To entertain doubts," he says, "on these subjects [the genuineness and authenticity of the Gospels] is, to those who receive the doctrines of Swedenborg, simply impossible. The historical argument . . . they regard as sound and unanswerable. . . . But besides and beyond all this they believe that the Gospels, like the rest of the Word, were written strictly according to the science of Correspondence, and that they contain within the letter an *internal sense*, which bears the same relation to the external or literal sense that the soul does to the body.

. . . . It was the special mission of Swedenborg to open or explain this internal sense of the Word. This he did, not on his own authority. His explanations are not like those of mere commentators on the Bible. . . . He develops a plenary inspiration more wonderful than any discoveries in science or the arts," &c. (pp. 40, 41.)

Without professing to go into the matter with fulness, the Layman, nevertheless, speaks upon this subject with so much clearness, that one cannot but wish that he would give to the world a paraphrase or summary of some of Swedenborg's leading works, — an author whose general mode of expression and whose "immense and sandy diffuseness" are so repellent to the candid inquirer who happens to have anything else to do in this world except to read theology.

There is often a charm of character among the followers of Swedenborg, — a simplicity, sincerity, and brotherly love, — that seems to bring back the traditions of the early Christian Church. A considerable number, also, of persons of learning and of vigorous common-sense are found among them. And yet as a class they are, in some respects, singularly isolated from other people; they seem, upon religious subjects, to think different thoughts and to talk a different language from the rest of mankind. Even in the case of so sensible and (in general) so genial a writer as the author of this little volume, one marks with surprise how he leaves us behind him when he passes from the common ground of the historical argument into the region devoted to his church, — and that not merely in reference to the doctrine which he supports, but as to the arguments by which he urges it. How is it, we have still to ask, that persons of broad, good sense can thus seem to accept the arid statements of Swedenborg as being sufficient evidence in themselves of truth? How is it that his central doctrine of "Correspondence" can seem to them so wonderful a discovery, or indeed any "discovery" at all? Is not this doctrine, in the general aspect of it, the life of all poetry since the world began? And has not the kindled imagination of mankind always collected from the outward objects of the universe

"Authentic tidings of invisible things"?

And when it comes to be alleged that the Bible, or the Gospels, have *in every part of them* a spiritual sense parallel to the natural and obvious sense, how can this seem anything but a repetition of that cold, injurious Western error of hardening poetry and rhetoric into dogma? Surely, the meanings that one sometimes hears developed out of Scripture in the Swedenborgian pulpit are but husks and chaff.

To these and other like questions our author would doubtless answer, "Study the writings of Swedenborg." And it is probably a good recommendation. Certainly this little book increases the desire to know more of them.